Olive Trees

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OLIVE TREES,

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Dr. and Mrs. J. M. Balph sailed from New York, Saturday, Sept. 2, 1905, on their return to Syria.

OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No. SEPTEMBER, 1905. 9.

QUESTIONS OF THE HOUR.

THE CALL OF MOSES.

REV. A. I. ROBB, TAK HING CHAU, CHINA.

"Come now therefore, and I will send thee unto Pharaoh that thou mayest bring forth my people, the children of Israel, out of Egypt."—Exodus 3, 10.

There were three great periods in the life of Moses. Forty years he spent at the court of Pharaoh. Forty years he was a herdsman in the desert, and forty years he was the leader and law-giver of the chosen people of God. That he early cherished the purpose to free his people, there can be no doubt, but when he made his first attempt the times were not ripe for the great undertaking. Moses himself needed further preparation. Israel must drink more deeply of the bitter cup of bondage, and Egypt must fill her cup of iniquity yet more full before the great event could come to pass. The record says that when Moses was forty years old he saw an Egyptian smiting a Hebrew, and he killed the Egyptian, and hid him in the sand. The thing became known. The king heard it, and sought to slay Moses. Nor is it strange that he should be wroth with one who would kill an Egyptian for smiting a slave. Moses had to flee for his life. Instead of seeing his people go forth with banners flying, he had the experience of one lone Hebrew leaving secretly in great haste and remaining away very carefully for a whole generation. The New Testament tells us that Moses thought his people would have understood that he was to deliver them, but they understood not. Rejected by his people, with all his plans completely overthrown, himself a fugitive from justice, he apparently gave up all his purposes for the freeing of his people. He left the land of Egypt and went to Midian, where he settled down to the quiet life of a shepherd. Egypt with all its glories of art, learning and war, with all its cruelties of oppression and wrong, is left behind in his thought of perpetual exile.

We, looking back over the vista of thirty-four centuries, can see in this period of Moses' life what he at the time did not see. God was watching over him, and this life in the desert was part of his training. Whence came that knowledge of the desert that enabled him to lead, not an army, that would have been a little thing, but a race of slaves, degraded and imbruted by ten generations of bitter servitude, a nation of families, with wives and children, with flocks and herds; whence came the knowledge, I say, that enabled him to lead these across the desert and leave them safely at the borders of the promised land? This desert life was part of his training. If it was necessary that the deliverer of Israel should himself be an Israelite, with his faith, affections and purposes in sympathy with his people; if

it was necessary that he who was to smite Egypt should know Egypt; if it was necessary that he who was to give law to Israel should himself know law, it was not less needful that he who was to lead them through the desert should know the desert. Every experience is a part of God's training. It was so with Moses, and is true to-day. It may seem that eighty years was a long time to spend in preparing for forty years' work; but when God has a great work to do, He spends much time in preparing His workers. The length of service is not the test of its value. The time spent in preparation is more likely to be. But at last the fullness of time came. God saw that Moses was prepared for a beginning of his work. He saw Egypt's cup of iniquity full, and heard the cry of distressed Israel. So He called Moses away from his quiet pastoral life and sent him forth on that unmatched career as soldier, statesman, lawgiver, prophet and judge. It is of this call that we wish to speak.

I.—The Character of the Call.

The circumstances of the call were very remarkable. Moses was alone in the desert, and he saw a bush burning with fire, and it was not consumed. He was amazed and stopped to see the wonder. The record says the "angel of the Lord appeared to him in the bush," and that "God spoke to him out of the bush," so that it was

(A) **A Divine Call.** Whatever doubts there may be at times as to the character of a call to work, there could be none in this case. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Draw not nigh hither," was sufficient to put past question who his holy inquisitor was, even had it not been followed by the words, "I am the God of thy father."

(B). It was also **a Personal Call.**

"Moses, Moses!" It was not an appeal to an audience of a hundred or a thousand for some one to go. It was as explicit as words could make it, and left no room to say some one else was meant. It was not "Will some one go?" It was "Moses, you go!"

(C) It was **a Call to a Definite Work.** "I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

The call was divine, personal and definite. Would it have been any less so had it been addressed impersonally to the whole nation of Israel, provided Moses had known it meant him? Surely not. Every call of God that means us, is personal to us, and we cannot be honest and dodge it. I do not say that every call of God is personal to every one of His children, but I do say there is a call and a work for every one, and whatever that is, it is divine, personal and definite to us. Honor and duty demand that we shall face God's call with the purpose of doing whatever is His call to us.

II.—Moses' Excuses.

Forty years before, Moses had undertaken to deliver his people on his own responsibility. He failed. Now, the cherished ambition of his young manhood comes back and stares him in the face, and invites his best effort, not as a personal plan, but a divinely given work, and he begins to make excuse! It may seem strange at first glance that he who had been so eager once to undertake the work should hesitate now when it came to him on so vastly better footing; but let us not be too hasty in judging him, lest we condemn ourselves. Moses could offer better excuses than most of those who give them, or at least had better reason for excuse. He had tried it once and failed. He had tried just enough to know what the undertaking meant, and had

failed completely enough to know that he was beaten. He knew the power of Egypt. He knew the discipline of her soldiers, the strength of her armies, the number of her chariots, and the tremendous resources that lay behind them. He knew, too, the condition of his own people, so degraded by four centuries of slavery that they could not even appreciate an effort to help them. It is worthy of note that Moses was far more concerned about how he would succeed with his own people than how he would overcome Pharaoh. The double problem was clear enough in his mind. He must first win his own people, and then face the problem of breaking their fetters. How great the undertaking was can be learned from this fact: only once in the history of the world has a people long held in bondage succeeded in breaking its own fetters without the intervention of warlike hands from without, and then God smote Egypt with His plagues and set His people free.

Then, Moses was eighty years old. The undertaking certainly called for the brains and strength and courage and elastic recuperative power of the most vigorous and virile manhood, if ever there was a project demanding such qualities. "An adventure like that and I eighty years old?" How many men would not have said that? How many are there who would not have said at once, "A younger man is needed"? Moses was eighty years old, and had failed once. Most people who try to escape duty have far less reason than that to make excuse. Let us hear Moses' excuses.

1. **He was unworthy to go.** "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" As we see it now in the light of accomplished events, Moses was entirely wrong in offering that excuse. He was really the best prepared man in all the world for that very thing. God had spent eighty years in getting him ready for it. But how did it look to Moses? Do you not think his life looked very much like a failure to himself at that time? If he were candid with himself, he would perhaps say, "I have had the greatest opportunities that ever came to one of my race. Egypt has given me all her learning, and all her discipline, and that on the footing of a prince, and now at the age of eighty years I have demonstrated that I can *herd sheep.*" "I failed once, forty years ago, when I was fresh from conquests under Egyptian favor. Will I be more likely to manage it better now after forty years among my flocks?" God's reply is noteworthy. He does not explain to Moses that he has underestimated himself, that he is really excellently fitted for the work and specially trained for this very thing. No. He simply says, "Certainly I will be with thee"; and that is the guarantee of success. The eighty years of Moses' discipline shows how carefully God would prepare His instruments, but who can regard the withering plagues that smote Egypt, the divided sea, the smitten rock, the brazen serpent, the manna that for forty years fell in daily benediction from heaven, and above all, the visible symbol of Jehovah's presence in the pillar of cloud by day and fire by night, and dare say that the personal qualifications of Moses were any factor in the case as compared with the presence of the Great Jehovah? "I will be with thee." Jesus Christ said that in a way that makes it as personal to you and me as God's promise was to Moses.

2. **He did not know enough.** "Behold, when I come to the children of Israel and shall say unto them, the God of your fathers hath sent me unto you, and they shall say to me, What is his name? what shall I say unto them?" And God answered that as He always does those who

seek for truth, by revealing Himself more fully to Moses. "I am that I am." Go and tell your people, I Am hath sent me unto you. Then as though to forestall further objections and make assurance certain, He unfolds to Moses the whole plan for the deliverance of His people. You go to the people, and they will receive you; then you shall go to Pharaoh and make certain requests and so on. The whole plan is outlined in such a way that one who desired to do the thing could have asked for nothing more of assurance, but another objection comes from Moses.

3. **They would not believe him.** The first two objections might easily be accepted as honest, at least. This one savors of unbelief. God has just told him that his people *will* hearken to him and accept him, and in the face of this, Moses says, "But behold, they will not believe me nor hearken to my voice." Consider a reply of that character in the face of God's declaration! And consider the forbearance which passes it over and even makes concession to the weak faith of the man and says, "Very well, you think they will not believe you. I will give you credentials." And He gave him miracles, the rod made a serpent, the leprous hand and the water made blood, as the sign that God had sent him. Past all question, the credentials are satisfactory, and having nothing more outside himself about which to make excuse, Moses comes back to himself and says:

4. **He is not eloquent.** It is marvelous how many people feel their inaptitude to speak just at certain occasions. I have known men in almost every walk of life, on the farm, in business of many kinds, and in their daily callings, and in their social and business contact with their fellow-men, their gift of speech stands them in good stead. No complaint is ever heard that they cannot accomplish their work or make themselves companionable on account of lack in power of speech, but let these same people be asked to teach a Sabbath school class, or to speak to a friend about his soul, or perhaps give the friendly warning to a tempted one that may mean all the difference between life and death, and they suddenly remember that they are not eloquent. But God said to Moses, "I will be with thy mouth." When Moses said, "I am not fit to go," God said, "I will be with you." When he says in effect, "My mouth is not fit to go," God says, "I will be with thy mouth." And now comes out the real objection that lay behind all the others.

5. **Moses did not want to go.** "Send, O Lord, I pray Thee, by the hand of him whom Thou wilt send." "Send any one, only do not send me." And we do not wonder that God was wroth with Moses, and yet even here He makes a concession and says, "Aaron is coming to meet you, and he will talk for you." There was nothing more to say, and Moses went.

What was wrong with Moses, let us ask, that caused him so unwillingly to accept a work under God's direction that he had at one time voluntarily undertaken to do? I think it was lack of surrender to God's will. He was not anxious to know the will of God, and hardly could be persuaded to do it when made plain to him. It is the great trouble with many to-day. Unconsecrated Christianity, if I may use the term, is responsible for many great things left undone. And the excuses of Moses have been standard for the unwilling from his day to this. The pastor, the leader of the prayer meeting, the superintendent of the Sabbath school, is apt to hear them with painful frequency. Have you not heard them? "Oh, I am not fit to do that." "I don't know enough." "It is no use to try that, it won't go." "I can't talk." "Get some one else," and you

know and we all know that ordinarily, even if the persons have not the fine equipment of Moses, they are at least measurably capable of doing what is asked, and behind all excuses is the ugly fact of unwillingness to be and do what God wants them to be and to do.

There is more than one instructive lesson to learn from this remarkable passage in the life of Moses. Not least of them is this:

(1) We are not competent judges of what God can do with us. The Scottish bard could say

"O wad some power the giftie gie us,
To see oursels as ithers see us."

While this might be at times a questionable advantage, as they may not see any more correctly than we do, it is past question that God's knowledge of us is as much more intimate and accurate than our knowledge of ourselves, as He is higher than we. "He knoweth our frame." He knows our capacities, experiences and discipline to perfection, where we can see but as in a glass darkly. He knows more of things whence we are entirely ignorant. He knows His own hidden purpose and plan for each of our lives. Is it not a wonderful thing that God, the great God, the everlasting and true, has a definite purpose as to what every one of us shall become and what we shall do? And that this purpose in every case is to make of us the noblest and best that is possible? Let us dare to take this fact and stand upon it, that Jesus is able to take me, yes, even such a life as mine, and fill it with His glory, and make it shine out upon others and then associate me with Himself to share in the glory that He shares with the Father. He knows our capacities, and He knows His own plans for us. On both points we are ignorant. Moses thought he was to be a great deliverer, and God sent him into exile. Then he concluded himself only fit for the desert when God had chosen him to stand before Sinai and to establish a system of jurisprudence that has served the world as a model for thirty-four centuries. He saw himself fit only to herd sheep, when God saw him as a chosen instrument to cower kings, smite nations and effect the most remarkable deliverance that ever came to an oppressed people. Sometimes men rush into public life when God is calling them to keep sheep; but they are quite as likely to cling to their sheepfolds, or their little homes, or their home ties or their home work, the circle of their friends and the dear native land, when God is saying, "Come now therefore, and I will send thee" "far hence unto the Gentiles," and when He sees them to be quite prepared as well. Are we not, then, to use our judgment of our own gifts? Yes, use all the judgment you have, prayerfully and honestly, and use it in determining what God wants you to do, and when the call by His providence or Word or Spirit is unmistakable, dare to use your best gifts, trusting the presence of God to make you sufficient, and considering that He knows better than you what you are able to do. We are responsible for obedience, God is responsible for results.

(2) Age is not necessarily either an excuse from service nor a barrier to it.

(3) The Message is greater than the messenger. It is a remarkable fact that the two men who have done more to uplift and enlighten the world, perhaps, than any others, were, by their own statements, men lacking in eloquence. Moses was not a man of words, and Paul was contemptible in his speech. Whether their contemporaries held this estimate of them we do not know, but we do know that God gave them messages that for nobility of sentiment, sublimity of conception, ex-

alted moral character, profundity of spiritual insight, eloquence of utterance, and vast influence upon the eternal destinies of men, have never been surpassed, and only equalled by those who, like themselves, were under the inspiration of the Holy Spirit of the living God. What matters the cadences of their voices, the personal presence, their grace of manner or facility of expression as compared with the mighty import of their messages that meant life or death to a fallen race? Let no one who stands as God's messenger dare to exalt himself at the expense of his message. Let no one who has a message to give dare to be silent because he thinks the messenger a poor one. Give God's message.

(4) **The manner of accepting a call is no indication of how it will be carried out.** Moses was not a volunteer. Indeed, so far as we can learn from the record, he was a most unwilling subject when called to God's work, who only went after pulling back until God became angry, and because he could not escape from the work. Centuries later, when Israel had fallen on evil days, there was a prophet who had a wonderful vision of God. And an angel came and touched his lips with a live coal from off the altar, and when he heard the voice of the Lord saying, "Whom shall I send, and who will go for us," he promptly said, "Here am I; send me." Isaiah was a volunteer. Yet shall we say that because of this he served his people and his age any better than did Moses, the man of God? Let the record of their lives speak for them. No one shall say that Moses fell one whit behind the evangelical prophet in the faithfulness and disinterestedness of his service.

Coming down to the time of the Reformation, two other men stand out in marked distinction. Martin Luther was a volunteer if ever there was one. With a lion-like courage that made the sound of battle as sweet music in his ears, a spirit that rose higher and higher as opposition and hatred grew more deadly and determined, he needed no urging and no call but that from within. "Yes, I'll go to Worms, and would if the devils were as thick as the tiles on the houses." And the manner of his utterance is not only an indication that he is glad to go, but almost that he hopes there will be enough devils around to let him show them he is not afraid. Here was the spirit and the joy of the volunteer. There was another man a few years later. A frail man physically, though of giant intellect. A man who loved his books and the quiet of his library and who hated public life. The cause of the Reformation demanded a leader at Geneva in Switzerland, and the call came to him. It meant the giving up of the quiet life with his books, which he so much loved, and it meant daily contact and dealing with men and public affairs which was not to his taste. He determined in his own mind that he could not make the sacrifice and told as much to his friend Farel. Then that impetuous Frenchman stood up before him, and in scathing words denounced him as one who would be false to his trust and false to his God if he rejected the call to that work. Reason and conscience told him Farel was right, and because John Calvin dare not refuse, he accepted the call to Geneva and made it the head of the Reformation and the center of learning for all Europe.

Who shall say that the scholar unwillingly called from his books was less faithful and efficient than the man who faced the Diet at Worms? Surely not we who have profited by his teachings. No, the manner of entering on a work is not the vital point. I believe in voluntcering, and I believe in choosing men who have manifest gifts, for any and every office

that Christ has established in His Church. The manner of accepting a call is no indication of how it will be carried out, but,

(5) **The degree of surrender is an indication.** The four men mentioned had this thing in common, that when they once accepted their work, they surrendered themselves unreservedly to that work. Witness Moses pleading for that sinning people in the wilderness, and asking that he may die rather than they. Witness the astonishing labors of Calvin at Geneva. These surrendered first and sought their work. Those surrendered in accepting their work. Jesus Christ surrendered absolutely to the will of God in order to work out our eternal salvation. He asks no less than this from every one who is saved by His blood. I commend to you the following words, found, I believe, written on the fly leaf of a missionary's Bible after his death, as a succinct statement of the spirit that God asks of each one, "Send me anywhere, only go with me. Lay any burden upon me, only sustain me. Sever any tie but that one which binds me to Thy service and Thy heart."

Tasteless poison is the most dangerous kind, for it shows no danger signal to tell us of its presence in food or drink. There is less to be feared of carbolic acid than of ptomaines. The devil's tasteless poisons are the sins of omission. When he would get us to commit active sin, he must try to conceal the fumes of taste or smell, and it is not always easy to do this. So he prefers to begin with the suggestion that we simply leave something undone, and most of us swallow that poison unsuspectingly. There is no great harm in staying home from church or Sabbath school, and down goes the poison. So with the letter we did not write, the word for Christ we did not speak, the book we did not read: how the great poison-mixer must chuckle over the success of his tasteless draughts! For they are deadly character-wreckers, and sure forerunners of other sins from which we would at first recoil. Watch and pray against the sins of omission.—*Church Echo.*

Some of God's best beloved who have carried the burdens of others and brought light to many a darkened home, are traveling through strangely painful passages on their way home. Oh! for millions of money to minister to our dear Lord in the persons of His servants who are wrapped in night and anxiously waiting for the morning. Ye men and women of wealth, and all you who have even the widow's mite, give quickly. You will have the consciousness of having done a Christ-like service, and of having honored the Master. Jesus sits over against the treasury. Recognition of your benevolence shall come on another day, as the ransomed of the Lord who have thus ministered to His best beloved shall feel on their heads the pressure of the pierced hand, and hear His approving word, "Ye did it unto me."—*Robert Sample, D.D.*

The British and Foreign Bible Society has recently received $193.60 for its Centenary Fund from Malay Christians in the island of Sangir. The gift calls attention to the wide pervasiveness of modern missionary effort. The island of Sangir most of us will have to hunt up on the atlas. It lies about midway between the northern point of Celebes, in the Dutch East Indies, and the southern point of Mindanao, in the Philippines. Missionaries from the Netherlands have been working there for years.—*Bureau of Missions.*

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—Rev. James S. Stewart, writing June 28, gives interesting items:

The closing exercises of the boys' school were held last week. There were five graduates, all members of the Church. To-day the closing exercises of the girls' school will be held. Two girls will graduate, also members of the Church. The schools at Tartous, Melkah, Gunaimia and Inkzik will continue through the summer with but slight interruptions.

Since our report the Lord's Supper has been dispensed at Tartous and at Latakia, and we hope to hold similar services at Gunaimia and Inkzik during the summer.

Under date of July 10, Miss Mattie R. Wylie sends some additional items:

Mr. Stewart and family went to Kessab July 1, and expected to assist Rev. C. A. Dodds at communion in Suadia last Sabbath. Mr. Stewart has not been very well. The native doctors say his system is full of malaria, and that he ought to remain in the mountains all summer. But he is anxious to visit the out-stations.

I have been busy since school closed, having some long needed repairs made. Besides, there is the usual summer work of preparing stores for the winter, whitewashing the house, making over mattresses, cleaning bedsteads and a host of other things.

The accompanying picture shows the graduates of the boys' school at Latakia, June 22, 1905. They hold in their hands their cherished diplomas. All are members of our Church. At the left is Khalil Awad, a grandson of our deceased Licentiate, Isa Hauranie. His parents are Protestants, his father being a convert from the Greek Orthodox Church. They live at Eldany, where we used to have a school and church. The second is Boulus Khishu. His family are converts from the Armenian church at Gunaimia. His older brother is our teacher there. Boulus is the first graduate from that village. He would like to continue his studies and be a preacher. The middle boy is Sadik Gebra, an Armenian convert. His older brother is a member of the Church, and his younger brother, who is still in school,

FRUIT OF LATAKIA MISSION.

has asked to be received. The fourth is Nuse Sultan, of Jendairia, the only Ansairia member of the class. His father was formerly a teacher for the Mission. His older brother, Kamil, who graduated a few years ago, has lately been drafted into the army, but is trying to raise the fifty Turkish liras necessary to purchase his release. The fifth and last is Habib Hanna, whose father is a Greek and his mother an Armenian. His older brother, Escander, who is also a graduate of Latakia, taught school the past year at

Suadia. These boys will have a very hard time to maintain their Protestant principles in actual struggle for a livelihood, but the Lord knoweth how to deliver the godly out of temptation.

JAMES S. STEWART.

Mersina, Asia Minor.—The young people who met Miss Captain, native teacher in the girls' school at Mersina, came to ours, as they know now that our school gives better teaching. We always give attention to morals, and, of course, special efforts are made to distribute the truth to all the pupils, and undoubtedly they have all been benefited. The children in school are mostly of the poor class, and when the working season comes, they are obliged to leave for work, and to earn a few piasters. This, of course, breaks

GUZNE, SUMMER HOME OF REV. R. J. DODDS AND FAMILY.

when in America for a few weeks last summer, will be glad to have this letter from her:

Dear friends across the ocean:

Now that our school year is finished, I find time to write to you how it passed. I am glad to say that we had good success. The two schools were full of pupils. Several boys left the Catholic school and up some of the classes and makes the teacher's task difficult.

The behavior of the pupils was good in general, and, of course, this is the effect of a Christian spirit.

I am glad to say that our minister's health is good now, and also that of the family. They are up in Guzne, but Mr. Dodds comes down every once in a while.

Miss Sterrett had lots to do this year in caring for the two schools, but we are glad to say that she has good health, although tired.

We are glad that Dr. Dray is coming out soon. He has many friends in Mersina, awaiting his coming.

On the Sabbath of the 11th of June, we had a review of twelve Sabbath school lessons, and the pupils all answered very nicely, and seemed to remember much of what they had learned. There are two little boys and several girls who never miss being present in the Sabbath school, and at all the other services. They are well interested in dwelling in the house of God. During the summer great temptations stand in the way of our boarding pupils, chiefly the bad example of their parents.

We pray always that God may keep His chosen ones, and we ask all the friends in America to help us with their prayers.

I remain

Yours in the Lord's work,

MADELINE CAPTAIN.

Cyprus.—Writing July 12, Rev. Walter McCarroll reports his brother still ill, but "the hospital doctor thinks that he will be up again in a few days, as there is now no indication of typhoid." The illness of Dr. McCarroll and other matters have detained our missionaries so long in Nicosia, that they will probably be unable to carry out their plan of a visit to Guzne in Asia Minor this summer. Having returned from Alexandria, whither he went to confer with Mr. Cooper, agent of the British and Foreign Bible Society, in regard to colportage in Cyprus, Mr. McCarroll intended, the day after writing, to leave for Polis, in the district of Paphos.

A daughter was born to Dr. and Mrs. Calvin McCarroll, July 11, 1905.

A letter of August 1 brings the following items from Mr. McCarroll:

Since last writing many events of considerable interest to us have taken place, and have occupied time and attention so much that we have found little time for writing. A record of these events may be of interest to your readers.

My brother, as you will remember, removed to Nicosia early in April. Early in June he became ill, but thought it nothing serious until the second week, when his disease was pronounced typhoid fever. As my brother's wife was in indifferent health, it was thought best to have him taken to the hospital, where he would receive the best of care and attention. The fever proved to be a mild case, and after four weeks he was discharged as cured, but, unfortunately, he suffered a relapse the night of his home-coming, and was compelled to spend another fortnight in the hospital, from which he came out finally on July 22. In the meantime my brother's wife concluded to take up her abode in the hospital, which she did early in the morning of July 11, and shortly after gave birth to a baby girl. Mother and daughter progressed so favorably that at the end of a fortnight they were able to return to their home. The patients now were home, but naturally very weak. The hospital doctor insisted that they must leave the heat of Nicosia and go to Troödos for a month in order to recuperate, to which place they therefore went on July 28. My own family, after a six weeks' sojourn in Nicosia, returned to Larnaca the same day.

In the meantime other events had transpired. About the middle of June Mrs. Aegyptiades learned of the serious illness of her daughter in Naples, and decided that duty called her there. Her son Alekko, who had been teaching in our school, departed for Smyrna on June 24,

taking with him Electra, a granddaughter of Mr. and Mrs. Aegyptiades. Alekko was to go on to America direct from Smyrna.

On June 30 the Sarkissian family was ready for the long journey to Toronto, Canada, and Mrs. Aegyptiades for Naples. On the same day, by the same steamer, Mr. and Mrs. Ezekiel, of the orphanage, started for the United States. I accompanied them as far as Port Said, as I had been summoned to Alexandria on business with the B. & F. B. Society.

Pastor Sarkissian met with an unfortunate but rather amusing accident on the way to Port Said. He was seasick, and lost beyond recovery his whole lower set of false teeth. Miss Hosanna, his daughter, was also so unfortunate as to injure one of her limbs quite seriously, so that she was able to move only with the greatest pain and difficulty. Fortunately they had two or three days in Port Said, and with good medical care she recovered sufficiently to continue her journey. The last word showed that they had reached London safely.

My own journey took me by rail from Port Said to Alexandria, through the Delta of Egypt, certainly one of the most fertile portions of God's earth. Upon the beneficence and unfailing ministry of the River Nile depend the sustenance and prosperity of the millions that inhabit the Delta. How curious appeared the villages with their little mud houses, each one ending in a chimney two or three feet high—each village looking in the distance something like a cluster of bee-hives, apparently with accommodation sufficient for one or two hundred people, but really containing thousands. A population of eight or nine millions of Moslems in the Delta alone, with but half a dozen missionaries, and these located principally in Cairo. What favorable conditions here exist for missionary work! The fields are white unto harvest, the laborers so few.

As the Bible Society had decided to discontinue its grant in aid of colportage work in Cyprus, and as this grant amounted to the wages of one colporteur, the Society agreed to transfer one man to Egypt and employ him there. Accordingly, in the end of July, Colporteur Vamvois, with his family, removed to Alexandria. Within the last few weeks, therefore, three paid workers and five members have removed from the island.

On July 13, accompanied by Licentiate Dimitriades, I made a trip to Polis, a town in the Paphos District, and some eighty miles from Nicosia. Two of our members live in Polis. Dr. Bairamian is district medical officer there. I arranged for a service in the house of the doctor on Sabbath, but the attendance of outsiders, as we expected, was very small, only two. This service we held at six o'clock in the evening. Since the people would not come to us, we determined to go to them. Accordingly, both in the morning and evening of the Sabbath, we went to the market and took our seats at a coffee house and opened a discussion. Both discussions were with Moslems, and in each case many attentive listeners. They asked us such questions as: Which of the many sects of the Christian religion is right? If the Christian religion is the true religion, and a Saviour is necessary, why did not the Saviour come ages before He did? These questions gave opportunity for opening in some degree the plan of salvation. In the evening we were invited to explain and solve the mystery of the Trinity. This is the great stumbling-block to the mind of the Moslem. He is a pure Monotheist, and cannot conceive of a tri-personality. Although we cannot say that any one was

convinced, yet the seed was sowed and some day may bring forth fruit. The following Sabbath found us in Famagusta at the other side of the island. Here we found the work in more hopeful condition than we expected. The sister of one of our members seems to be converted, and has expressed a desire to become a member. Mr. Kassilian spoke of two or three others as earnest friends, secretly, of the evangelical cause, and he was full of hope for the work there.

Brother R. J. Dodds had very kindly invited us to summer in Guzne, and also offered us a house there, and it had been our intention to go; but now that so much of the summer has passed, it seems scarcely worth while to go. We are thankful for continued good health, and for strength to do some work for the Master; but we are sad, because of the apparently strange providence that has removed another devoted worker from the Mission in China. Are there not many volunteers ready to spring forward to fill the places of the fallen? Is God testing the devotion of our Church?

Tak Hing, China. — A personal letter from Rev. A. I. Robb, written June 30, from which we are allowed to exercise our own judgment in making extracts, contains, among others, the following touching and impressive passages:

We confidently expected her (Miss Torrence's) recovery until within fifteen hours of her death. I know not what to say to you or any one else in the face of these recurring removals, just when the workers were ready for their best, and the work waiting to be done. * * * We can take comfort in the thought that it is well with them, and that they are entered into their reward. But why this removal of workers at the entrance on their work? Why are we as a Mission so sorely crippled, and why is the Church's work made so to suffer? I think no one here is discouraged. The opportunities and the evidences of God's blessing on our work are too manifest for us to be cast down; but we cannot help but wonder if there is not some great lesson that He is trying to teach us, and we too blind to see or too deaf to hear. It is less than twenty months since death claimed the one, at that time most fitted to give help to the women. Two hundred and ninety-four days go by, and another, the one then most fitted to help the women, is called home. Two hundred and ninety-four days go by and a third one, the leader for the women's work, is taken from us, and we lay her beside the others in the silent dust.

Of one thing I am sure, it does not mean the cessation of our work, nor the relaxing of our efforts. The opportunity is here. The people, especially the women, are seeking the light, and mourning, not alone the loss of a friend, but because there is one less to teach them the way of life. It is said that when Garibaldi was asking his little army of a thousand men to go with him against tremendous odds to strike for the freedom of Italy, he was asked what he could promise them, and he said, "I can promise you wounds, hunger, hardship and death, and the glory of enduring these for your beloved country." And they cheered the man who offered them this. I hope the death roll in our Mission here will not be a hindrance to any who might otherwise be ready to come, but no one can promise exemption from separations and trials and loneliness and illnesses and perhaps death in this far-off land of darkness. The conditions call for a consecration that will dare to lay life itself on the altar of service whenever it is God's will to ask it. I am sure those who have fallen asleep made no less a surrender than this. But Jesus Christ made

all this a condition of being a diseiple at all. "If any man cometh to Me and hateth not his own father, and mother, and wife, and ehildren, and brethren, and sisters, yea, and his own life also, he eannot be My diseiple."—Luke 14, 26. R. V. There is nothing in China to make it anything but attraetive to every disciple, aceording to Christ's definition of diseipleship.

The Chureh has been good to the Mission in China. We have never laeked for money support, and prayers and interest and sympathy have been freely given; and I think I am not wrongly measuring the Chureh of my fathers and my birth, when I express the belief she will fill up the ranks. There ought to be two to take up the edueational work among the women and girls. We would praise God to know that they are coming in the fall.

All are well at the station, and the work on the chapel is moving nieely. The walls are waist high, and unless delay occurs we will be in it by early fall.

Some one at home can write an estimate of Miss Torrenee's eharacter. Let me give you this from Mrs. Nelson's note of yesterday: "I do not know how to express what I feel of personal loss. It took me a long while to appreeiate Miss Torrence, but I truly say that when I did eome to know her, I found her pure gold and am proud to have been eonsidered her friend." She said soon after she was taken ill that she did not think she would get well. When I asked her if she was ready to go, she at onee said, "Yes, to depart and be with Christ is far better." The eoffin was exaetly like that in whieh her sister was laid away, and all arrangements were managed by one of our native Christians, and managed well. The heavy eoffin was earried out and lowered earefully and silently. The grave is beside Dr. George's. It is a eomfort to know that the four who lie side by side in this distant land, are a joyous company in the presence of Jesus.

Writing July 24, Rev. Julius Kempf says among other things:

The Mission in China, with all its success and bright prospects, is not without its dark hours and disappointments. It has just passed under another cloud; and yet we cannot but believe that it is in order that the light of the glory of the Sun of Righteousness may shine all the brighter upon it.

As far as her usefulness was concerned, Miss Torrence's death seemed, to our limited vision, most untimely. Everything was in readiness for her to begin the school work, which is so much needed here, and on which her heart was set, and for which she made such careful preparations. The school building is finished; desks, books, beds, bedding, practically everything necessary for school work is at hand. We cannot understand why she should be called away just at this time. But we know that He to whom the work belongs does understand. And He knows what is best for the accomplishment of His great purpose. And although His acts sometimes seem to hinder the work that is so dear to Him and to us, yet we can take comfort and courage from the assurance that "He doeth all things well."

Now in what are you rightly happy? Not in thinking of what you have done yourself; not in your own pride; not your own birth; not in your own being, or your own will, but in looking at God; watching what He does; what He is; and obeying His law, and yielding yourself to His will.—*John Ruskin.*

AT HOME.

ALLEGHENY, PA.—Central Board of Missions reports as follows for July:

FINANCIAL STATEMENT.

	Balance June 1, '05.	Receipts.	Expenditures.	Balance July 1, '05.
Southern Mission	$1,017.26	$202.78	$208.73	$1,011.31
Indian Mission	919.43	220.74	168.68	971.49
Jewish Mission	45.15	170.00	40.00	175.25
Chinese Mission	484.06	16.20	105.33	394.93
Sustentation	2,318.77	25.30	42.02	1,857.93
	Deficit June 1, '05.			Deficit July 1, '05.
Domestic Mission	$2,741.87	$126.60	.....	$2,615.27

There is really a balance in the Sustentation Fund. The $2,000 from the estate of Mr. Alexander is not included in above statement.

Appropriations for the last quarter of the year ending June 30 were made as follows:

Pittsburg Presbytery	$247.50
Lakes Presbytery	287.50
New York Presbytery	24.00
Rochester Presbytery	8.64
Illinois Presbytery	250.00
Iowa Presbytery	261.00
N. B. and N. S. Presbytery	112.50
Colorado Presbytery	385.00
Total	$1,576.14

Making a total deficit in the Domestic Mission Fund of $4,191.41. No reports were received from Kansas, Ohio or Vermont Presbyteries. Those from Pittsburg, Lakes, New Brunswick and Nova Scotia, and Colorado Presbyteries were for the first quarter of the present Synodical year, instead of the last quarter of the last year.

The Chinese Mission was the only one from which a report was received. The average attendance of scholars at five prayer meetings was 10 3-5; on four Sabbaths, 10¼. The enrollment was 17, average attendance at the night school 5 2-3. Average attendance of whites at prayer meeting, 6¼, and on Sabbaths, 8 1-5. During the absence of Mr. Faris, Mr. James Arthur rendered valuable assistance at the Mission.

The Board will meet hereafter at the regular time, the third Wednesday of each month, 9:30 A. M., in the office of Synod's Treasurer, Penn Building, Penn Avenue, Pittsburg, instead of as before, in the Seminary Building.

Central Board reports as follows for August:

	On Hand July 1, '05.	Receipts.	Expenditures.	On Hand Aug. 1, '05.
Southern Mission	$1,011.31	$1,283.41	$402.55	$1,892.17
Chinese Mission	394.93	5.00	105.33	294.60
Indian Mission	971.49	954.80	121.88	1,804.41
Sustentation	2,067.10	1,857.93	.....	209.17

	Deficit.
Domestic Mission	$2,615.17

The Board met in the office of Treasurer J. S. Tibby, 507 Penn Building, Pittsburg, Aug. 15, 9:30 A. M. The room, though small, is sufficiently large to accommodate a full meeting. Being centrally located, it is convenient for all. Besides, $500 are saved annually in rent.

The attention of the Church is called to the condition of the Domestic Mission Fund. The reports from Kansas and Ohio Presbyteries were not received at the previous meeting. Five hundred dollars were appropriated to the former and $50.00 to the latter, i. e., $550.00 more than stated in the last report.

At the beginning of the last year we had a balance of $463.43. At the close there was a deficit of $2,773.12. We thus began this year with $3,236.55 less than we did the last. The deficit is $2,773.12. Synod appropriated for this year $12,-045.00. If we add to this the deficit, we have a total of $14,818.12 to be raised in order to meet our obligations. The total amount received in 1904-1905 for this fund was $6,176.98. That we may pay to the Presbyteries the amounts appropriated, there must be raised an additional sum of $8,641.14.

The deficit already is $4,455.91. As the collection for this fund will not be taken up until Oct. 1, the receipts will be very small until the close of that month. On the third Wednesday of October the Board will make another distribution, which will amount to about $3,011.35, making a total deficit at that date of about $7,467.16.

What should the Board do in the circumstances? It has no reserve fund from which to draw. Will it be justified contracting a debt that may amount to thousands when Synod next meets? Such a debt reported would practically end our

		Deficit.
$179.50	$2,020.14	$4,455.92

Domestic Mission work for a time. Or should it refuse to go any further in debt and state the facts to Synod at its next meeting? That would occasion a great deal of hardship, as many pastors depend to a considerable extent upon the aid they receive from this fund to meet necessary expenses.

The way out of the difficulty is with the members of the Church. By contributing promptly and liberally, the amount needed to meet all obligations will be raised. Will they do it? A committee has been appointed by the Board to present this whole matter to the Church. Pastors, elders, deacons and members are asked to give it the consideration its importance demands.

Miss Mary Peoples, of Princeton, Ind., was elected to take charge of the kitchen and dining room in the Indian Mission. The force at present consists of W. W. Carithers, Superintendent; W. S. McAnlis, Miss Rena McAnlis, Miss Mary Adams, Miss Lillie McKnight, Miss Mary McFarland, Miss Anna Coleman, Samuel Coulter, Sloane Moore, Miss O. M. Russell, Dr. Ida Scott and Miss Mary Peoples.

The school will open the first Monday of September. In the meantime the work is carried on as usual, so far as it can be during the vacation months. It appears that in some way the question as to the second coming of Christ has been introduced among the Apaches, and excites no little interest. It is not likely to give us much trouble. The Mission is taking care of the children, gathering them into the Sabbath school, and thus bringing them under proper religious instruction.

In the Southern Mission there is but little to report. Mr. Pickens is now in charge of Valley Camp, and Miss Simms is at Pleasant Grove. Mr. Kingston re-

ports that the work is going on satisfactorily. The Sabbath services, he states, are well attended. J. W. SPROULL.

The session of the Reformed Presbyterian Theological Seminary, Allegheny, Pa., for 1905-6, will begin on Tuesday, September 19, 1905, the opening lecture to be given in the evening of that day by Professor Willson.

Morning Sun, Ia.—Annual report of the Ladies' Missionary and Aid Society of Morning Sun, Ia.:

We come again to the close of another year's work. The year that has just passed has not differed greatly with those preceding. God has blessed us with peace and some degree of prosperity. Death has again entered our Society and called home one of our loved members. One of the ties which bind us to earth has thus been severed; but we trust that another has been added to the bonds which bind us to heaven. Some of our meetings were made especially interesting by the presence of some of our field missionaries, among whom were Miss Maggie Cunningham, of Chicago; Miss Edgar, of the Syrian Mission, and Mrs. Reed, of the Southern Mission. In April this year we were entertained, together with ladies of other societies of our town, at a missionary tea at the home of Mrs. Trumbull, in honor of Miss Maggie Edgar. In June our managers arranged for a congregational dinner, which was held as usual on our pastor's lawn. We have held twelve regular meetings, and one special prayer meeting for preparation for communion the past year. We have an enrollment of forty-one members, with an average attendance of twenty. Two of our members have withdrawn from our Society this year by removing from our midst, and one has been called to the home above. During the year a box of clothing and a barrel of fruit were sent to the Indian Mission, and two boxes of clothing were sent to the Southern Mission. Our Literature Committee reports to have distributed something over 2,000 papers, besides a number of Bibles, quarterlies and magazines at home and abroad. Our Subscription Committee reports twenty-three subscriptions taken for OLIVE TREES. As we go forth the coming year, may we not be weary in well doing, knowing that the "harvest truly is great, but the laborers are few." May the glory of God and love to our fellow-men be the animating principle in all that we do.

MRS. THOS. HUSTON, *Secretary.*

TREASURER'S RECEIPTS.

Balance carried forward	$13.99
Membership dues	111.50
Donations	10.59
By subscription	5.41
Subscription for Thank Offering	45.00
	$186.49

DISBURSEMENTS.

To Syrian Mission	$51.65
Cyprus Mission	45.00
Spring Garden Church	50.15
Southern Mission	2.74
Indian Mission	12.13
Home work	19.10
Balance in treasury	5.72
	$186.49
Box sent to Indian Mission, value	$35.05
Box sent to Southern Miss., value	55.70
	$90.75

MRS. R. W. MCELHINNEY, *Treasurer.*

White Lake, N. Y.—The New York Presbytery will meet at White Lake, Tuesday, Sept. 19, at 3 P. M. In the evening there will be a popular meeting for the discussion of Temperance and other Reform questions. The forenoon of Wednesday will be devoted to special prayer.

MONOGRAPHS.

JENNIE B. TORRENCE.

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

The "divine event" comes to all, and one by one our loved ones pass beyond to be with "God who ever lives and loves."

So recently we looked into the face of our Jennie, yes, our Jennie, because she belonged to the whole Covenanter Church, and some of us had our heart-strings tuned anew to her sweet consecration and surrender to the work in Tak Hing Chau. Only one year has gone.

"Last year we joyously sang:
We ceased: a gentler feeling crept
Upon us: Surely rest is meet:
'She rests,' we said, 'her sleep is sweet,'
And silence followed, and we wept."

Shocked and grieved, we wondered why, oh! why has our Jennie gone to rest when now so ready for the work in China's needy land, but,

"We know transplanted human worth
Will bloom to profit otherwhere."

Jane Isabella Torrence was born in Bremer County, Iowa, February 22, 1866. She was named for her grandmother, Jane Boggs Torrence, and for her aunts, Mrs. Jane Shields and Mrs. Isabella Dodds. When about one year old she was taken by her parents to Winchester, Kansas, where her uncle, Rev. Josiah Dodds, was her pastor, after which his successor, Dr. D. H. Coulter, was her spiritual guide for a time. In 1881 she went with her father's family to make her home in Denison, Kansas. There at the age of sixteen she united with the church, under the pastorate of Rev. J. S. T. Milligan. There was henceforth nothing more enjoyable to her than to meet with God's people, and she was never ashamed to confess her Saviour. She developed into an all-round Christian worker. The Sabbath school was her delight; the prayer meeting a place in which her voice was heard in helpful remarks and earnest prayer; the Christian Endeavorers willingly gave her a place as leader and guide in many lines of work; the Missionary Society saw her developing into a woman fit to make a heroine in any field of mission service.

With this beautiful growth in spiritual things she was faithfully applying herself in school life. Completing the school work at home, she attended Campbell University. All the way through her childhood and young womanhood there was ever manifest a quiet, determined spirit to excel in the better things of life. When she saw a work before her to perform she turned not to the right hand nor to the left, but facing the storm, she pressed forward. One little instance of childhood shows her determined spirit. She, with her brothers and sisters, was at school, when the weather changed and the wind began to blow—cold and fierce—each succeeding hour threatening more severe cold. Jennie said: "I'm going home," and straight home she went, facing the storm without wraps or company, while all the other children, living in her direction, stopped at her uncle's home to wait for wraps. She was none the worse of the march alone, and it was only one of many experiences of which her life was so full, in which alone she went on to victory.

A most excellent pupil herself, she, during twelve years of teaching, ever inspired her pupils to fit themselves for life's future work by doing well to-day the tasks assigned. Her strength of character was

manifest in her gentle but firm and effective control of the most difficult schools. All these qualifications made her a peer in her profession. But to know her as a neat and accomplished school teacher, ladylike and refined, one would never think of her being able to feed the horses, milk the cows, hitch the team to drive it either in the mower, hay-rake, or the carriage. The thing before her to be done was hers to do, and well did she perform the same. Whether in work or pleasure,

BEFORE LEAVING FOR CHINA, 1901.

from the kitchen to the parlor, she was mistress of the situation.

Her friends were not surprised when our Mission Board gladly chose one so fully prepared in heart and mind for work in some difficult field. The cry of the heathen world had ever appealed to her heart, and when the door opened she was ready to enter in. Her sister, our lamented Mrs. A. I. Robb, often had to be left alone—the only white woman in Tak Hing Chau. To go to her and to the heathen Chinese people, she was willing to leave home and loved ones and her native land to serve the Master she loved most of all.

Numerous testimonials were sent to the Board by men in public life, whose names command the confidence of the whole Church. All are full of assurance that "Miss Torrence has unusual ability, and adaptation to perform the most difficult work." Dr. Coulter, of Winchester, Kansas, wrote: "I am happy to say that I have known Miss Jennie Torrence well from her childhood. She has fine qualities, is a devout Christian, an earnest worker in the congregation and in the Young People's Society, accomplished in manner, agreeable in disposition and possessed of sound, good sense and fine tact. She has fought her way through hardships to success, and is not likely to quail before the difficulties of any position." Dr. H. H. George, Field Secretary of the National Reform Association, wrote: "Miss Jennie Torrence is a deeply devout Christian, an everyday unflagging Christian, untiring in Christian zeal. Her heart is set on mission work. I know of no young lady better suited with all-round qualifications." So we might quote excellent testimonials from many others, and the Church knows that her good qualities were never over-estimated.

The Boxer Massacre prevented her being sent to China in 1900, the year of her appointment. Rev. A. I. Robb and family were compelled to leave the disturbed land. Coming to the United States, they spent several months. After things had quieted down somewhat, they, with Miss Torrence, started back to the land where so many missionaries and multitudes of Christian natives had been cruelly murdered. Under these dark clouds it took a braver heart and a more

consecrated purpose to go forward to work and perhaps to die in a foreign land by the hand of cruel men—the very men for whom they were willing to give their lives to save them from eternal death.

Before Miss Torrence started on her long journey westward, she attended Synod in Cedarville, Ohio, where she won the hearts of all who heard her by her earnest and touching words.

From the time of her farewell to her home land, the church papers have contained many interesting letters about her travels, work and study. Her days were full of those experiences which test character and bring a blessing to a child of God. Bravely she met the new and trying things which come to one in a degraded heathen land. Added to all these was sickness in her sister's family, which made her heavy study and diligent preparation for future work a great responsibility. But when the angel of death took away that precious sister and the motherless little ones clung to her for mothering, her cup was full to overflowing. Her beautiful letters told of the depth of her sorrow in the lonely home, but they breathed the surrender to God's holy will. From the smitten home the messenger again bore away little Joseph and took him to his mother's arms in heaven above.

With the three little motherless children, the broken-hearted father and "Aunt Jennie" started to the home land. Reaching the old home at Denison, Kansas, the little ones were left in loving hands, while Mr. Robb and Miss Torrence "went about among the churches doing good." Only a few hours could Miss Torrence spare for her Aunt Belle Dodds and for Sterling Congregation, but her story of China's cry: "You'll come back to us, you'll come back to us and bring others to tell us about your Jesus," so appealed to all of us that we thought we must be more diligent in praying and working and giving, but to one, now up in years and on the shady side of life, her words were so stirring, that he said: "I would that I had given my life to mission work in heathen lands. I feel like deeding all that I have toiled to save these many years to China's millions. Her story was a blessing to my soul!" When she was leaving on the train one tried to make her take a personal contribution. "Oh, no!" she said, "I'll give it to the work, it's not for me."

IN CHINA, 1905.

Her heart was set upon the school for girls in Tak Hing Chau. Her head was full of plans for them, her years of study were in special preparation for them; and just when she was ready to open the school, with prospects bright, pain and weakness came, life's tide ebbed away and she, too, has gone to join the five brothers and sisters who had gone before and to await the coming of mother and father and the six who yet remain.

The father and mother, so many thousands of miles away, have had only cablegrams of saddest news and letters of particulars to tell them of their beloved child's passing hence. They should have, and certainly do have the prayers of God's people that they may be sustained in their sore trial. Her father, Mr. Joseph Torrence, Denison, Kansas, writes: "Dear Jennie fell asleep on the morning of June 26, at 3 o'clock, and was laid in the grave the same day ere the setting of the sun. Irvin Robb, Jean McBurney and Dr. and Mrs. Wright were all there were of the missionaries present, the others being at Maceo. Death was unexpected, as they thought she was on the mend. Sabbath noon the change came, she sank gradually, the spirit leaving without a struggle."

He also writes: "God alone who doeth all things well has done it! He only can give grace to sustain us in this our affliction, for our hearts faint and fail us. May He be pleased to speak to some loyal heart to go forth and fill the vacant place on earth and carry forward the work she has laid down. May the Lord bless and keep the little band of workers in Tak Hing Chau is our prayer."

When the afflicted father and mother can write with such consecration and resignation, while two daughters and one little grandson lie buried in far-off China, with still the burden of their prayers being that God will yet call forth others to labor in His vineyard, who is ready to respond to the call?

The whole Church will appreciate the kind letter of sympathy to the Secretary of our Mission Board, from Judson Smith, D.D., Secretary of the American Board of Commissioners of Foreign Missions. He says: "Word has just come to me from our missionary, Mr. Nelson, at Canton, of the death of Miss Jennie B. Torrence, at Tak Hing. Miss Torrence came to the help of Mrs. Nelson and our girls' school at Canton, and made herself most useful and most welcome to our missionaries there. I beg to express to you both my personal recognition of her valuable services in that work, and my sincere sorrow to learn of her death. It must be a great loss to your missionary force in Southern China, as well as a grief personally to all who knew her, etc., etc."

Miss Torrence was always making a wise improvement of every opportunity to learn how to open and conduct a girls' school in China. Thus we see her working and learning and loving wherever she went, making for herself dear friends always. She has gone, but the ever-widening influence of her brief career will extend. Some one, we have faith to believe, will be her successor to carry out her plans for the poor little girls in China. The Lord will answer her prayers and bring a blessing upon those for whom she has given her precious life. She is ready to welcome to Heaven's golden streets the poor Chinese whom Christ redeems. Truly, she did "serve the Lord with gladness," and now she has His "Well done!"

MYRTA MAY DODDS.

THE LAST MESSAGE.

TAK HING CHAU, CHINA.

Mrs. Rhu Milligan,
Olathe, Kansas.

MY DEAR COUSIN:

This is Saturday afternoon, and after a week of hard study and work I will take time to write a few letters.

I want to tell you we had a grand opening the second of May. All the boxes which had been sent for the school were brought out to our back yard, and Mr. A. I. Robb and one of the natives pulled the nails, and the ladies of the Mission were standing by, and uttered great exclamations as the various articles were taken

out of the different boxes. Our thoughts went back to the home land, to the many friends whose hands had prepared some of the useful things. And we knew their prayers were said on our behalf each day. How much we need the prayers of the whole Church.

Again I want to thank your L. M. S. and Mission Band for the splendid box you sent. The natives were standing around in great numbers and united with us in enjoying the feast of good things. They had many questions to ask, and when we told them the sisters in the Church at home had sent them for the school, they would say, "Ah, they certainly have good hearts. May the Heavenly Father bless them!" In all the boxes everything was in good condition, and everything very useful.

I have been able to secure the iron beds I so much wanted. I drew a pattern and had them made in Canton at a cost of twenty beds for fifty dollars. I consider this very reasonable and rejoiced that our plan had been perfected. The shipment of hardware from New York has not arrived and has delayed the work on the school building.

Last Thursday I had a class of twenty-one women and six girls, all eager to learn to read. It is wonderful the number of women who come and want me to take their girls. They are willing to give them to me, if I will only feed and clothe them.

You will see in the papers the account of our communion, and I will not write more about it, only to say that it was a time of great rejoicing among us, as the ripe sheaves were being gathered in. There is nothing on this side to discourage us. Everything of that kind is in the home land when we think of the long continued call of the Board for more workers and no response by the young men and women at home. What is wrong? Do parents pray for workers to be sent forth and then withhold their own sons and daughters? O that the Church could realize how these souls are passing into Christless graves. Pray with us and for us that laborers may be thrust forth.

All are well. Drs. McBurney are studying and helping Dr. Wright in the dispensary. Dr. Wright has performed a number of cataract operations on the eye which have been very successful, and have given him great favor with the natives.

OPENING MISSION BOXES, MAY 2, 1905.

The work on the chapel has stopped, waiting for the river to rise so the stone can be brought for the foundation. But in the Lord's own time it will be built, and we are trying to be patient and wait His time.

With best wishes to all the friends in L. M. S. and Mission Band and your family, Your loving cousin,

JENNIE B. TORRENCE.

EDITORIAL NOTES.

The contributions that we add, this month, to the $1,421.57 already received for this fund are not very large, viewed from the human standpoint, but they are liberal indeed in the eyes of Him who looks not at the absolute, but the relative amount of the offerings cast into His Treasury. It is the self-surrender which accompanies the material gift that calls forth His approval and secures His reward.

Contributor.	Amount.	Mission Field.
A mother and daughter, Second New York	$2.00	China
Miss Dell Adams, Waukesha, Wis	5.00	China and Cyprus
Miss Addie Finley, Sparta, Ill	1.50	Domestic Missions
Miss Maggie L. Sproull, Downieville, Pa	20.00	China, Syria, Southern, Indian & Jewish

The first of these offerings is connected with an earnest prayer "that the Spirit of God will put it into the hearts of many to give of what God has given them, and also that some young people may be led to consecrate themselves to the grand service in which three noble women have laid down their lives, that the work may continue and the time soon come when China shall be won for Christ." Not until the Church has been brought to realize that prayer for the evangelization of the world is meaningless without giving for the accomplishment of the professed desire, and that giving will be without good results unless linked with prayer for the blessing of God and the working of His Spirit, shall the Kingdom come in visibility and power.

The friends of Foreign Missions are reminded that

FIVE THOUSAND DOLLARS

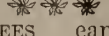
are pledged through Olive Trees to open a new station in China, provided that $5,000 more are secured for that purpose. No sooner was this announcement made in the August number than a member of Second New York came forward with an offer of $100, and a member of Olathe Congregation, after consulting with his family, sent word that he would give another $100.

This is an excellent beginning, but $4,800 are still required to complete the fund of

TEN THOUSAND DOLLARS.

There may be some members of the Covenanter Church willing to give $1,000 or $500 for this object, but in any event there must be forty-eight men or women in its communion who can contribute $100 each without any sacrifice, and could as easily make the offering to-day as a year hence. Delay has defeated many a worthy enterprise.

The names of contributors and the amount of the contribution will be published when we are able to report the whole sum in hand.



At the repeated request of OLIVE TREES Rev. A. I. Robb has sent for publication in its columns the manuscript of the sermon with which this number opens. Only a few weeks before leaving for China he delivered it in the Second Reformed Presbyterian Church, New York, where it made a profound impression on the people, who felt that they had been listening to a discourse which had been wrought out in the personal experience of the preacher. Although not elected by Synod, he was as evidently called of the Redeemer to foreign missionary work as were Barnabas and Saul when the Church at Antioch was instructed to separate or set them apart to the work of foreign evangelization to which He had called them. Mr. Robb had consecrated himself to God, ready to serve Him anywhere; and, in consenting to go to China, he was not influenced by the vote of a Christian Assembly, nor by the urgent request of a Board, but manifestly acted under the resistless impulse of a divine call. Though he has never said so to us, nor to any one else, so far as we know, it is easy to conceive that this prayerful study of the call addressed to Moses to go down into Egypt and bring His Covenant people, the children of Israel, out of that land of bondage, was to him the call of the same Jehovah to go to Tak Hing and deliver His chosen ones in that idolatrous land out of their ruinous servitude to sin and Satan.

Probably the author of this discourse has preached it from American pulpits to a few hundreds, but through OLIVE TREES he will preach it to thousands. And we can only pray that it may be to many young men and women in the Reformed Presbyterian Church, who are now hesitating, the voice of God constraining them to His service in the foreign field and assuring them of abundant success.

The unexpected death of Miss Jennie B. Torrence, just as she was ready to enter upon the special work for which she had been sent to China, should lead the young women of the Reformed Presbyterian Church to weigh the claims of our Mission there. Read her last message to friends in America, and also Rev. A. I. Robb's personal letter to the Corresponding Secretary of the Board, in which he refers to the vacancy thus created in the ranks of the laborers in that field, as well as the encouraging opportunities for service, and then remember that two teachers should be on the ground as soon as possible. There is no nobler work to which a young woman can devote her life than that of teaching and training heathen children for Christ. And the only qualifications requisite for the position now vacant at Tak Hing Chau are teaching experience, a missionary spirit and youth. The applicant should not be more than thirty years of age, and in good health. The Board will meet the last Tuesday of September, and we shall be glad to have, before that time, the names of any who are willing to go and can be ready before the close of the year.

As Rev. J. S. McGaw and Licentiate W. Henry George have both declined their

election by Synod as foreign missionaries, we again appeal to the young ministers of the Church to consider the claims of the Syrian Mission. Rev. James S. Stewart is now the only minister in Northern Syria, and he has a very heavy burden to carry. The evangelist or Bible reader, Ishak Shema, who could occupy the pulpit in Latakia when he was necessarily away, has returned, an old man, to his native Hums to end his days with relatives and friends. And Licentiate Salem Saleh, who was regularly employed at the outlying stations on Sabbath, is now in America, an old man and unfit for further labor. The necessary retirement of these native brethren, considered along with the transfer of Rev. C. A. Dodds to Mersina, means a large increase of work for Mr. Stewart, who has for years been doing more than should be exacted of any one man. "Suadia," he says in a recent statement to the Board, "is a long way from Latakia, but we shall do the best we can for that station." In a spirit of true self-surrender, he is willing, as all our missionaries have proved themselves, to serve the Church even beyond his strength, but that is no reason why he should be left to serve alone till shattered health impairs his usefulness and ultimately forces him out of the field and perhaps into the grave. Surely the Covenanter Church has some one in the ranks of its young ministers ready to go to his help for the sake of the Name.

This Mission also requires two young women to be associated with Miss Wylie in Latakia and Miss Sterrett in Mersina. The need is pressing, and two teachers should be in the field before the end of the year.

Some time ago OLIVE TREES received $2 from "a member of Holmwood Congregation," now over eighty-four years of age, "for a poor widow woman in Tak Hing," whose house and its contents were "burned while she was in the mountains gathering something to sell, to live on." The money has been forwarded, as requested, to Dr. Kate McBurney. More recently $2.90 were received "to go to Miss Meta Cunningham for her to use as she thinks best in her work, a gift from the L. M. Society of South Branch of Hebron Congregation." About the same time the minister of Chicago Church, Rev. Robert Clarke, sent word that the C. E. Society of the congregation had, at a special meeting, unanimously decided to raise $100 during the coming year for foreign missions, as it had last year. "This," he writes, "in no way interferes with or diminishes the liberal contributions made by our young people to all the work of the congregation and of the Church at large." This is a fine example of liberality.

The Fleming H. Revell Co., New York, Chicago and Toronto, has sent us

All About Japan. By Miss Belle M. Brain. Price $1.00 *net.*

This is a complete history of Japan from the earliest days down to the present hour, written for children. It contains a vast amount of information respecting this wonderful country with which old and young ought to be familiar. Its early exclusiveness, the subsequent opening of its gates to Western civilization, and its gradual progress until now it holds a commanding position among the nations of the world, are described in a most instructive and attractive style. In this book, beginning with glimpses of the Sunrise Land and closing with a reference to the great revival of Christianity in the first year of this century that made glad the hearts of Christian missionaries, there is not a dull page. We heartily commend it to our readers.

Concerning the Shipment of Goods Designed for the Missionaries of the Reformed Presbyterian Church in Turkey and Cyprus.

After thorough consideration, it has been arranged that hereafter until further notice the following directions be followed:

It having been fairly tested, it is believed to be for the interest of the missionaries in the purchase of goods to be made by their orders, either through their friends or otherwise, to obtain their supplies through Messrs. Montgomery Ward & Co., Foreign Division, Michigan Avenue and Madison Street, Chicago, Illinois.

This large house has every modern facility to provide every possible description of merchandise, for the use of missionaries or others, and have a special Export Department furnished in the most minute and extensive particulars to cover all this description of business.

The arrangement with them provides that they will receive and ship any goods designed for our missionaries that are sent to their care from any place in the United States.

No goods are hereafter to be forwarded to H. O'Neill & Co., New York, and certainly none to the Treasurer.

Most of the missionaries think that, with few exceptions, the best use to make of partly worn clothing is to distribute it in this country; the shipment of such 6,000 miles or more is entirely too expensive, not to say anything as to trouble of the missionaries with the customs authorities in Turkey.

Any goods intended as gifts to the missionaries to be sent to the Chicago house.

When goods are sent to the Chicago house for reshipment, the packages should also have the address of sender and the letter of advice should contain a description of the goods and a valuation, so that suitable invoices may accompany the goods, to facilitate passage by the customs authorities, and should cover the bill of lading or shipping receipt, a duplicate of which should be held by sender.

Freight and expressage on goods to be prepaid to Chicago.

All concerned, and specially the missionaries, are earnestly requested to give clear directions as to the marks to be put on the packages, and in writing, to write on one side of the sheet or sheets of paper, and if possible, not on note paper, but of letter size.

It has been arranged that dates of shipments shall be from Chicago, on August 15, January 15, and May 1, and all interested will please note these, so that orders for purchasing or gifts for transferring may be in ample season for Montgomery Ward & Co. to comply with the regulation.

It is intended that all goods for the missionaries shall pass through New York, either via Liverpool or direct by the Mediterranean via Naples, etc., whichever route is found to be the cheapest, most expeditious and satisfactory to the missionaries.

Exact and explicit attention and fulfillment of all these details is requisite.

Martha J. Miller

Treas.

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